

CENTENNIAL CELEBRATION
OF THE ORGANIZATION
— OF —
THE FIRST PRESBYTERIAN SUNDAY SCHOOL
— OF —
UTICA, N. Y.

COMPILED BY THE COMMITTEE ON ARRANGEMENTS

BX
9211
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1916

BX 9211 .N73501 F505 1916

First Presbyterian Church
(Utica, N.Y.)

A memorial of the centennial
celebration of the founding



THE CHURCH IN 1916

A MEMORIAL
OF THE
CENTENNIAL CELEBRATION
OF THE
FOUNDING OF THE SUNDAY SCHOOL
OF THE
FIRST PRESBYTERIAN CHURCH
UTICA, N. Y.

UTICA, N. Y.:
PRESS OF L. C. CHILDS & SON
1916

1816

1916

The First Presbyterian Church

Ulica, New York

*cordially invites you to be present at the
Centennial Celebration of the Sunday School*

October fifteenth and sixteenth

Nineteen hundred and sixteen

Historical Address, Sunday morning at half after ten o'clock

Sunday School Celebration at twelve o'clock

Anniversary Sermon at half after seven o'clock

Reception with addresses, in Church Parlor

Monday evening, at eight o'clock, October sixteenth

1816

1916

ORDER OF SERVICES
CENTENNIAL CELEBRATION
OF THE
First Presbyterian Church Sabbath School
UTICA, N. Y.

OCTOBER 15th and 16th, 1916

*A moment's pause for longing and for dreaming,
A moment's looking backward on the way;
To kiss my hand to long-past turrets gleaming,
To stand and think of life of yesterday.*

CENTENNIAL COMMITTEES

GENERAL COMMITTEE

HON. H. J. COOKINHAM, *Chairman*

JULES G. DOUX

C. A. EVANS

E. D. IBBOTSON

MISS MARY MERWIN

MISS C. E. PALMER

MISS E. NORRIS

GEORGE E. RENDELL

MRS. C. C. SHAVER

JAS. E. BREWER

RECEPTION COMMITTEE

Chairman. SPENCER KELLOGG

FINANCE COMMITTEE

Chairman. E. D. IBBOTSON

INVITATION AND PROGRAM COMMITTEE

Chairman, MISS ANNA WARNER

DECORATION COMMITTEE

Chairman, MRS. D. C. MURRAY

MUSIC COMMITTEE

Chairman, C. A. EVANS

 IN THE CHAPEL

Register at your earliest possible convenience

REV. RALPH WATSON BROKAW, D. D.

Our Pastor

MISS ANNIE MONTGOMERY

Hamadan, Persia

Our Missionary

 MORNING SERVICE

Sunday, October 15, 1916, at 10:30 O'Clock

Rev. Dr. Ralph W Brokaw, Presiding

 MUSIC

Prof. C. W. Mowry, Organist and Choir Director

Quartette — Miss Florence Lumley, Soprano; Miss Irene
G. Salladin, Contralto; Mr. Thomas G. Jones, Tenor;
Mr. Herbert Jones, Basso.

Chorus from the Utica Philharmonic Society, under the
direction of Prof. Samuel T. Evans

Violinist, Mrs. Madge Leland Coggeshall

Organ and Violin

Doxology

Invocation — Dr. Ralph W. Brokaw

Congregation in Unison. (Standing)

1. O come let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.
2. Let us come before His presence with thanksgiving and show ourselves glad in Him with psalms.
3. For the Lord is a great God and a great King above all gods.

4. In His hands are all the corners of the earth and the strength of the hills is His also.
5. The sea is His and He made it, and His hands prepared the dry land.
6. O come let us worship and fall down and kneel before the Lord our Maker.
7. For He is the Lord our God and we are the people of His pasture and the sheep of His hand.
8. O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him.
9. For He cometh, for He cometh to judge the earth and with righteousness to judge the world and the people with His truth.

Contralto Solo and Chorus — "O, Thou That Tellest" .

Handel

Responsive Reading — Psalm 90

1. Lord thou hast been our dwelling-place in all generations.
2. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
3. Thou turnest man to destruction; and sayest Return, ye children of men.
4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
5. Thou carriest them away as with a flood; they are as asleep: in the morning they are like grass which groweth up.
6. In the morning it flourisheth, and groweth up, in the evening it is cut down, and withereth.
7. For we are consumed by thine anger and by the wrath are we troubled.
8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.
9. For all our days are passed away in thy wrath: we spend our years as a tale that is told.
10. The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.
11. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.
12. So teach us to number our days, that we may apply our hearts unto wisdom.

13. Return, O Lord, how long? and let it repent thee concerning thy servants.
14. O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
15. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.
16. Let thy work appear unto thy servants, and thy glory unto their children.
17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Hymn 533 — “How Firm a Foundation.” *Adeste Fideles*

Prayer — Dr. Robert L. Bachman. (Closing with the Lord’s Prayer)

Offertory, Anthem — “Hark, Hark, My Soul”...*Shelley*

Hymn 631 — “Jerusalem, the Golden.” *Urbs Beata*

Historical Address — Hon. H. J. Cookinham

Chorus — “And the Glory of the Lord”.....*Handel*

Prayer and Benediction — Dr. Ralph W. Brokaw

Silent Prayer

Organ Postlude

SABBATH SCHOOL SERVICE IN CHURCH AUDITORIUM

12 o’clock noon

(Present members of Sabbath School seated in extreme front of Church)

Hymn — “Around the Throne of God in Heaven”

1. Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band,
Singing, “Glory, glory, glory be
to God on high.”

2. In flowing robes of spotless white
See every one arrayed;
Dwelling in everlasting light
And joys that never fade.
Singing, "Glory be to God on high."
3. What brought them to that world above,
That heaven so bright and fair,
Where all is peace, and joy, and love;
How came those children there,
Singing, "Glory be to God on high."
4. Because the Saviour shed His blood
To wash away their sin;
Bathed in that pure and precious flood,
Behold them white and clean,
Singing, "Glory be to God on high."
5. On earth they sought the Saviour's grace,
On earth they loved His Name;
So now they see His blessed face,
And stand before the Lamb,
Singing, "Glory be to God on high."

Informal talks by former Superintendents and Members

Hymn — "I Love to Tell the Story"

1. I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.
I love to tell the story,
Because I know 'tis true:
It satisfies my longings
As nothing else can do.

REFRAIN

- I love to tell the story,
'Twill be my theme in glory,
To tell the old, old story
Of Jesus and His love.
2. I love to tell the story,
'Tis pleasant to repeat,
What seems, each time I tell it
More wonderfully sweet.
I love to tell the story,
For some have never heard
The message of salvation
From God's own holy word.

REF.

3. I love to tell the story;
 For those who know it best
 Seem hungering and thirsting
 To hear it, like the rest.
 And when, in scenes of glory,
 I sing the new, new song,
 'Twill be the old, old story
 That I have loved so long. REF.

Announcements and Offertory — Piano and Violin

Hymn — “Wonderful Words of Life”

1. Sing them over again to me,
 Wonderful words of Life;
 Let me more of their beauty see,
 Wonderful words of Life;
 Words of life and beauty,
 Teach me faith and duty.

CHORUS

Beautiful words, wonderful words,
 Wonderful words of Life.
 Beautiful words, wonderful words,
 Wonderful words of Life.

2. Christ, the blessed One, gives to all
 Wonderful words of Life;
 Sinner, list to the loving call,
 Wonderful words of Life;
 All so freely given,
 Wooing us to heaven. CHO.
3. Sweetly echo the gospel call,
 Wonderful words of Life;
 Offer pardon and peace to all,
 Wonderful words of Life;
 Jesus, only Saviour,
 Sanctify forever. CHO.

Benediction

EVENING SERVICE

7:30 o'clock

Organ and Violin

Call to Worship — Dr. Ralph W. Brokaw

Hymn — “Day Is Dying in the West.” Chautauqua

Scripture

Soprano Solo, Quartette and Chorus — “I Know that
My Redeemer Liveth” *Handel*

Prayer

Offertory, Anthem — “What of the Night” . . . *Thompson*

Hymn 121 — “A Mighty Fortress.” Ein’ Feste Burg

Sermon — Rev. Robert L. Bachman, D. D.

Chorus — “Hallelujah” from “The Mount of Olives”
. *Beethoven*

Hymn 692 — “Now the Day is Over” . . . *Merriall*

Prayer — Dr. Bachman

Benediction — Dr. Bachman

Silent Prayer

Organ Postlude

MONDAY EVENING, OCT. 16, 1916

Informal reception and collation with short addresses
by neighboring clergymen

Hymn — “How Firm a Foundation.” Adeste Fideles

1. “How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said—
You who unto Jesus for refuge have fled?”
2. “Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I’ll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.
3. “When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

4. "When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.
5. "E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.
6. "The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

Hymn — "Jerusalem, the Golden." Urbs Beata

1. Jerusalem the golden,
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice opprest.
I know not, O I know not,
What joys await us there;
What radiancy of glory,
What bliss beyond compare.
2. They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng.
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.
3. There is the throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they, who with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.
4. O mine, my golden Zion!
O lovelier far than gold!
With laurel-girt battalions,
And safe, victorious fold:

O sweet and blessed country,
 Shall I ever see thy face?
 O sweet and blessed country,
 Shall I ever win thy grace?

5. Exult, O dust and ashes,
 The Lord shall be thy part:
 His only and for ever,
 Thou shalt be, and thou art.
 Exult, O dust and ashes,
 The Lord shall be thy part:
 His only and for ever,
 Thou shalt be, and thou art.

Hymn — "Now the Day Is Over"

1. Now the day is over,
 Night is drawing nigh,
 Shadows of the evening
 Steal across the sky.
2. Jesus, give the weary
 Calm and sweet repose;
 With Thy tenderest blessing
 May mine eyelids close.
3. When the morning wakens,
 Then may I arise
 Pure, and fresh, and sinless
 In Thy holy eyes.
4. Glory to the Father,
 Glory to the Son,
 And to Thee, blest Spirit,
 Whilst all ages run.

Hymn — "Day Is Dying in the West"

1. Day is dying in the west;
 Heaven is touching earth with rest;
 Wait and worship while the night
 Sets her evening lamps alight
 Through all the sky.

REFRAIN

Holy, Holy, Holy Lord God of Hosts!
 Heaven and earth are full of Thee!
 Heaven and earth are praising Thee,
 O Lord Most High.

2. Lord of life, beneath the dome
Of the universe, Thy home,
Gather us who seek Thy face
To the fold of Thy embrace,
For Thou are nigh. REF.
3. While the deepening shadows fall,
Heart of Love, enfolding all,
Through the glory and the grace
Of the stars that veil Thy face,
Our hearts ascend. REF.
4. When for ever from our sight
Pass the stars, the day, the night,
Lord of angels, on our eyes
Let eternal morning rise,
And shadows end. REF.

Hymn — "A Mighty Fortress." Ein' Feste Burg

1. A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.
2. Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His Name,
From age to age the same,
And He must win the battle.
3. And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim,—
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

4. That word above all earthly powers,
 No thanks to them, abideth;
 The Spirit and the gifts are ours
 Through Him who with us sideth:
 Let goods and kindred go,
 This mortal life also;
 The body they may kill:
 God's truth abideth still,
 His kingdom is for ever.
-

OUR SUPERINTENDENTS

William Williams	Geo. D. Foster
Truman Parmele	Thos. Maynard
Geo. S. Wilson	E. A. Hammond
Roswell Keeler	Robert S. Williams
Alfred Hitchcock	Wm. S. Taylor
Briggs W. Thomas	Math. H. Griffith
Edward Vernon	Rev. R. L. Bachman
Robert B. Shepard	Thos. M. Howard
B. B. Hotchkin	Wm. M. Griffith
Wm. J. Bacon	Dr. F. H. Brewer
Wm. Curtis Noyes	Wm. S. Rix
John F. Seymour	Rev. R. H. Life
Fay Edgerton	Chas. H. Parsons
J. T. Marshall	E. D. Ibbotson
Geo. Lawson	Rev. F. W. Murtfeldt
Richard H. Wells	John P. Gomph
Jas. C. Wells	Geo. E. Rendell
Geo. Tracy	

OUR REPRESENTATIVES

Preachers of the Gospel

Rev. Ezekiel Williams	Rev. Wm. House
Rev. Geo. S. Wilson	Rev. Anson J. Upson, D. D.
Rev. Chas. Stuart	Rev. Chas. Dunning
Rev. Edw. Bright, D. D.	Rev. John R. Lewis
Rev. B. B. Hotchkin	Rev. Adam Martin
Rev. John Morgan, D. D.	Rev. Thornton A. Mills
Rev. Oliver Bronson	Rev. B. Fay Mills
Rev. H. Steele Clark, D. D.	Rev. W. E. Kimball
Rev. Jas. H. Dwight	Rev. Jas. M. Craig
Rev. Samuel L. Merrell	Rev. Chas. T. Burnley
Rev. Edw. D. Morris, D. D.	Rev. Plato Jones

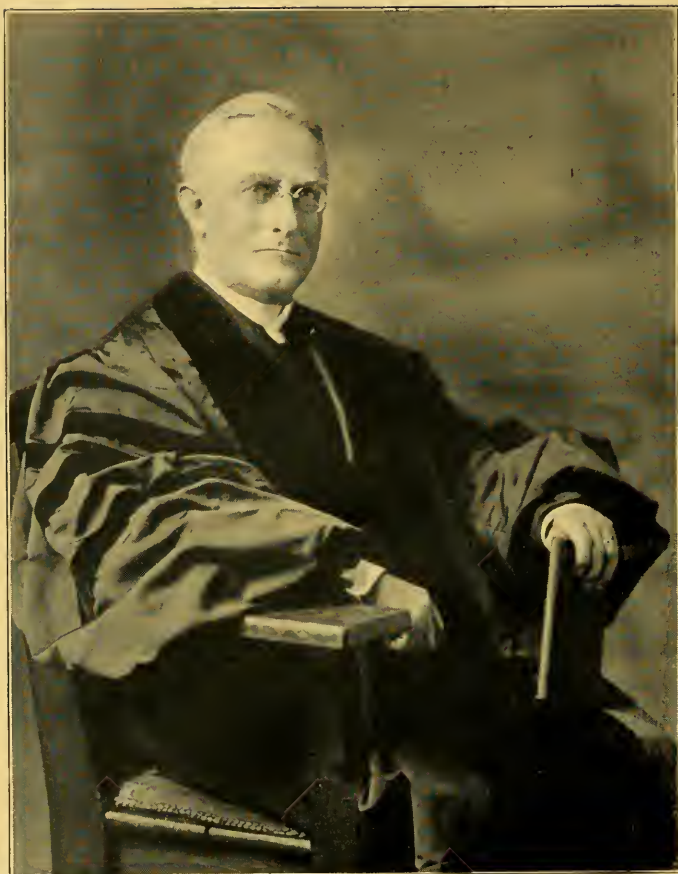
Rev. Chas. H. Walker
 Rev. Leslie R. Groves
 Rev. Frank A. Strough
 Rev. Chas. R. Kingsley
 Rev. Milton K. Merwin

Rev. Anthony N. Petersen
 Rev. Fenton Jones
 Rev. Robert L. Bachman
 Rev. Philemon Fowler Sturges

Missionaries

Mary S. Loomis
 Sandwich Islands
 James Garrett
 India
 Mary B. Sampson
 India
 H. G. O. Dwight, D. D.
 Turkey
 Asahel Grant, M. D.
 Persia
 S. Wells Williams, LL. D.
 China
 W. Fred'k Williams, D. D.
 Assyria
 Sarah Pond Williams
 Assyria

Mary J. Carroll
 N. A. Indians
 Alfred North
 Northern India
 Harriet A. Sheldon
 Cherokees
 Sarah Dean
 Cherokees
 Theodore Pond
 Assyria
 Steph. B. Macomber
 Henry K. Hoisington
 Annie Montgomery
 Persia



REV. RALPH W. BROKAW, D. D.

ORGANIZATIONS AND OFFICERS

THE SESSION

Ralph W. Brokaw, Moderator

F. H. Brewer		Edward R. Evans
F. W. Kincaid	Edward D. Ibbotson	Richard R. Martin
Archibald MacDonald		C. A. Evans
Edward L. Wells, Clerk		W. A. Soper, Treas.

DEACONS

Theo. G. Ward	Herbert L. Teller	Wm. A. Budlong
Frederick H. Cookinham	Jules Doux	Wm. M. Pritchard

TRUSTEES

Frederick W. Kincaid, President		
Edward Norris, Secretary	Spencer Kellogg, Treasurer	
F. F. Ellinwood	Robert H. Reid	Frank B. Rathbun
Wm. H. Owen	R. O. Lees	Earl D. Fuller

GRADED SUNDAY SCHOOL

George E. Rendell, Superintendent	
Carlton T. Groves,	Miss C. E. Palmer, Assistants
F. H. Cookinham,	Miss Atossa Whittemore,
Supt. Junior Department	Supt. Primary Department
Mrs. Lydia A. Hitchcock, Supt. Home Department	
Mrs. F. W. Kincaid, Supt. of "Cradle Roll"	
Carlton T. Groves, Librarian	
William B. Watson, Secretary	W. M. Pritchard, Treasurer
Robert E. Swinney, Pres. Men's Club Bible Class	
E. L. Wells, Pres. Women's Bible Class	
The Ethelon Class—Miss Henrietta M. Dodge, President	
Membership Secretary, Wm. R. Hughes	
Birthday Secretary, Mrs. C. I. Disbrow	
Scout Master, Earl E. Townsend	
Assistants—Arthur Lamb. L. C. Ferguson	

YOUNG MEN'S CLASS

Theo. S. Ross, President	
Arthur Hughes, Secretary	Millard Mackie, Treasurer

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR

Robert E. Codner, President	
Mrs. Frederick L. Grant, Vice President	
	Carolyn Ramsey, Secretary
S. Mildred Kemp, Cor. Sec.	William Hughes, Treas.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY

Mrs. Carl A. Evans, Pres. Mrs. Margaret Hurd, Treas.
 Miss Gertrude Curran, Sec. Mrs. H. L. Teller, Cor. Sec.
 Miss Amelia V. R. Sayre, Disbursing Treasurer Mission Funds

WOMEN'S HOME MISSIONARY SOCIETY

Mrs. Earl D. Fuller, President
 Mrs. Charles M. Hitchcock, Sec. Mrs. G. Miller, Treas.

YOUNG WOMEN'S MISSIONARY SOCIETY

Mrs. Ralph W. Brokaw, President
 Miss Isabel F. Estes, Mrs. W. J. Williams, Vice Presidents
 Miss Jennie Bottger, Sec. Miss Jennie Edwards, Treas.
 Meets second Monday of each month

THE PASTOR'S AID SOCIETY

Mrs. F. H. Brewer, President Miss Mary Merwin, Sec.
 Mrs. Anna L. Greenman, Treasurer
 Miss Amelia V. R. Sayre, Cor. Secretary
 Miss Margaret Reid, Head Sunshine Comimittee
 Meets Quarterly

THE MONTGOMERY GUILD

Miss Eleanor Jacobs, Pres. Miss Marion Bremer, Sec.
 Miss Lelia Watson, Treas.
 Meets first Tuesday of each month

MEN'S CLUB

D. R. Campbell, Pres. E. L. Hockridge, Sec.
 H. L. Teller, Treas.

SEXTON—John D. Morris, 66 Broadway



HENRY J. COOKINHAM

Reverend Ralph W. Brokaw, Pastor of the Church, presided at the morning service, and in introducing Mr. Cookinham said: "Mr. Cookinham felt that inasmuch as he was Chairman of the Committee in charge of this Centennial Celebration it was not exactly fitting that he should make the Historical address, since it might seem that in part he had elected himself to do it. But instantly and unanimously—save for his own one vote—that objection was overruled. For other than Mr. Cookinham there is no one in this city better qualified for that task than he. We rejoice that he consented to our request; and now it is your pleasure to listen to him.

HISTORICAL ADDRESS

BY HENRY J. COOKINHAM.

Wonderful changes have taken place in the affairs of the human family during the last century. In fact these changes are more important than all that had previously occurred in the secular affairs of men from the beginning of history. One century ago there were no lines of steamboats sending their great ships across the ocean, no steam nor electric railroads, no motorcycles, bicycles, automobiles nor flying machines; no iron clad ships of war, no submarines; no breech-loading cannon, nor small arms, no dynamite torpedos, no mowing machines, no reapers, no steam nor hot water nor hot air furnaces; no telegraph nor telephone; no typewriter; not even a sewing machine. Truly the changes wrought during the century past have been marvelous. But there is one institution which exercises a mighty influence over the human family that has not changed—the Christian Church. Connected with it and rendering it most potent assistance is the Sunday School. The development of this institution has been mostly during the last century; particularly is this true in our own country.

Robert Raikes of Gloucester, England, is accorded the honor of being the pioneer in the enterprise. He is said to have organized a Sunday School in 1783. Such prog-

ress was made in that direction in Great Britain during the next four years that there were enrolled in Sunday Schools three hundred thousand children. It is noteworthy that in the early days these schools were not connected with the churches and secular instruction was given with very little religious instruction. For this reason there was opposition among church men to the whole plan of the Sunday School. The teachers were paid, and it will be remembered that in this early day there were no free public schools. Some Sunday Schools were organized in this country in the latter part of the eighteenth and early in the nineteenth century. These were mostly in the towns along the Atlantic coast. There was none however in the interior of the country until about 1816.

The first pastor of the Reformed Church in Utica was Rev. George Bethune, D. D. In the fall of 1816, two of his sisters visited in Utica, and were entertained at the home of Jeremiah VanRensselaer, whose residence was on the corner of Genesee and Elizabeth streets, where Grace Church now stands. These young ladies inspired five of their girl friends in Utica to undertake the organization of a Sunday School in the village. The names of these pioneers in this good work are:

Alida VanRensselaer, afterward Mrs. Judge Charles H. Carroll, of Livingston County.

Mary E. Walker, afterward Mrs. John H. Ostrom.

Catharine Breese, afterward Mrs. Griswold.

Sarah Malcom, afterward Mrs. Malcolm Ball, and Elizabeth Bloodgood.

After canvassing the village for about two weeks, among the poor, they met, for the first time, October 16, 1816, with their thirty scholars at No. 26 Hotel Street and held the first session of the institution, the centennial anniversary of which we meet to-day to celebrate. They had undertaken the work without encouragement from the ministers or church people generally, but they persevered despite all opposition and discouragement. Not long after this beginning a few men joined in the enterprise

and founded a school for boys. The meetings were held separately, and they were known as the male and female departments of the Sunday School.

The first public announcement that can be found concerning the school is in 1817. It was in this year that the first directory of the village of Utica was published by William Williams, and among the institutions of the village noticed in the directory is the following:

“The officers of the Sunday School:
 Asabel Davis, President.
 John H. Ostrom, Vice-President.
 G. John Miller, Secretary.
 Eurotas P. Hastings, Treasurer.”

The officers of the Female Department were:

Cornelia VanRensselaer, First Directress.
 Susan White, Superintendent, and
 Eunice Camp, Superintendent of the Colored School.

There were in the school, teachers and scholars of other than the Presbyterian denomination, and the school was known for several years as the Union Sunday School. There were three sessions on Sunday. One was held at 8:30 o'clock in the morning, the second immediately after the church service, and the third was held in the evening, and was principally for the colored people, of whom there was a large number in the village at the time, some of whom were slaves. The attendance increased, so that it was soon necessary to procure more commodious rooms and the school was removed from Hotel street to Minerva Hall, on Genesee street, just below Broad street. About this time the First Presbyterian Church took charge of the school; and, in 1821 or 1822, the sessions were held in the building which stood on the southerly side of Catharine street, opposite Franklin street. Mr. Thomas W. Seward, who was a scholar at that time, in his excellent address at the Semi-Centennial Celebration, states that at this early date there was no oral instruction in the school, but the required number of verses were committed to memory and recited by the scholars to the teachers; that

no scholar thought of demanding explanations, and no teacher had time to volunteer any. Not long after this Truman Parmelee, who was the Second Superintendent, prepared and printed a series of questions pertaining to the Bible, and it is claimed that these were the first question papers ever prepared and printed in this country for the use of Sunday Schools. About this time a Sunday School paper called "The Visitant" was published by Frederick S. Winston and others; and, it is claimed that this was the first paper of the kind published in this country. In 1858 Thomas Maynard, the third Superintendent, compiled and published "The Echo", one of the first Sunday School hymn books ever published in America.

Among the archives in the possession of the Oneida Historical Society is a pamphlet published in 1829 giving the history of the First Presbyterian Church and its Sunday School. From this it appears that the five young ladies who organized the school were the only teachers for four months, and that instruction was given from cards, and the spelling books; that in 1820 the New Testament was introduced as a text book, and that in three years the boys had committed to memory and recited 329,426 verses. The records also show that in six months the scholars in the female department committed and recited to the teacher 76,374 verses. In 1827 the school was removed from Catharine street to the session room on Hotel street. A Bible Class was organized May 25, 1825. This was done in the most formal manner by the men, a constitution was adopted, and the sessions were most interesting, and the attendance large. This class has been continued, in some form, to the present time.

The church building on Washington street was finished in November, 1827, and the school was transferred to the rooms prepared for it in the basement of that splendid building. This church was destroyed, by an incendiary fire, January 13, 1851, and the school was without a home. During the year and ten months thereafter the sessions of the Sunday School were held either in Concert Hall, which stood on the corner of Broad and John streets, where the

Post Office now stands, or in Mechanics' Hall on the corner of Liberty and Hotel streets, where the offices of the Utica Herald-Dispatch are now located.

During the early days there was rigid discipline in the schools. On one occasion several boys had committed the offense of remaining outside at the morning session, but they appeared at the afternoon session and were publicly reprimanded and summarily expelled. On the next Sunday, however, on their written petition, accompanied with tears of contrition, they were publicly reinstated.

The new church on the corner of Columbia and Washington streets was finished in 1852, and the first session of the Sunday School was held in the new chapel on the first Sunday of November of that year.

In 1866-67 the chapel and Sunday School rooms were enlarged and they have remained, substantially, the same to the present time, except some minor changes within.

The largest enrollment of scholars was in 1860. At that time there were 573 members of the Sunday School. The average attendance was 335, and the largest attendance on any Sunday was 418.

At the Fiftieth Anniversary held in 1866, the enrollment was somewhat less, and at the Seventy-Fifth Anniversary held in 1891, there were upon the rolls 405.

At the Eighty-Fifth Anniversary in 1901, the enrollment was 496, and the average attendance was 289; and, in this centennial year the numbers on the rolls are as follows:

Active Department	298
Cradle Roll	22
Home Department	162
	<hr/>
Total	482

There are many reasons for this diminution in the numbers. Some of which are as follows: The families of today are not so large as they were fifty or one hundred years ago. The population of the city has vastly increased since 1860, but the residential part of the city is more remote from the Church. Although the membership of

the Church has increased about three hundred, making the number at this time more than nine hundred; it is a notable fact that more than sixty-six and two-thirds per cent of the members of the Church reside on Court and Hopper streets, or southerly of a line drawn through those two streets. Through the instrumentality of the Church, missions were established in Deerfield, West Utica, The Highlands, and for the colored people on Elizabeth street, and members of the school became permanent members of these missions. Many children, who would be in the school if they resided near the Church, are now attendants of other schools which are located much nearer to their residences.

Still further, in early days there were but few entertainments and the Sunday School was one of the great institutions of the village, and its celebrations and public entertainments were red letter days and of great importance to the community. But now the multiplicity of entertainments and social gatherings have divided the attention of the people and perhaps to their detriment. It must, also, be regretfully admitted that the bicycle, motoreycle, and automobile have been the means of lessening the attendance of the Sunday Schools, as well as of the Church services.

In 1866 the Semi-Centennial of the organization of the Sunday School was celebrated. The Committee of Arrangements consisted of Robert S. Williams, Superintendent; Erwin A. Hammond, Henry H. Hurd, Mary W. Bussey and Mrs. George L. Curran. A reception was held on Saturday evening, October 20, at which there was an exchanging of reminiscences. Supreme Court Judge William J. Bacon presided. Letters were read from former members of the School who were unable to be present, and addresses were delivered by Robert B. Shepard of Hudson, N. Y.; Hovey K. Clark of Detroit, Michigan; Gurdon Burchard of New York, and Thomas W. Seward of Utica. Among the letters read was one from Elizabeth Bloodgood, one of the organizers of the school. Sarah M. Ball, the other survivor of the original five, was present, and heart-



REV. PHILEMON H. FOWLER, D. D.

ily joined in the celebration, and received marked attention from all present. Judge Bacon in his opening address spoke of her as follows:

“She comes, at the end of fifty years, to recall the scenes and look upon some of the faces familiar to her youth. . . . In common with her associates she began a work feeble enough at first, but developing steadily and surely to the great institution some of the results of which we are this night to commemorate.”

At the Sunday morning service Rev. Philemon H. Fowler, D. D., preached a sermon on the subject of Sunday Schools. During the singing of the last hymn, at this service, word was sent to Dr. Fowler that there was a desire to have a collection taken at that time to raise a fund to be devoted to the enlargement of the chapel and Sunday School rooms. The collection amounted to \$4,500. In the afternoon the anniversary exercises of the school proper were held, at which addresses were made by P. Harwood Vernon, Samuel E. Warner, John F. Seymour, and Hovey K. Clark, all of whom were former scholars.

In the evening Robert S. Williams, Superintendent, read an historical report of the school, and addresses were delivered by Rev. Anson J. Upson, D. D., of Hamilton College, Rev. Edward Bright, D. D., of New York, Editor of the New York Examiner, and Thomas Allen Clarke of New Orleans. At the close of the evening session Dr. Fowler extended an invitation to all friends of the school to a reception to be given at his residence on Monday evening following. The reception was attended by a large number and was a most enjoyable function. The residence of Dr. Fowler was in Rutger Place, and is now the residence of Mr. Gilbert Butler.

Between the Semi-Centennial Celebration and the Seventy-Fifth Anniversary of the organization, the school was successfully conducted, but nothing of unusual importance occurred.

From the very excellent report of Mr. George L. Curran, who, for nearly thirty-four years was secretary, it appears

that the General-Committee, which had charge of the Semi-Centennial Celebration, were all living; and, were with Mrs. Sarah K. Sheffield, William S. Taylor and Miss Caroline Wright, appointed to have charge of the arrangements for the Seventy-Fifth Anniversary. It also appears from Mr. Curran's report that, at this time, only fifteen of the officers, teachers and scholars of the adult department were connected with the school in 1866. The same report shows that, for the twenty-five years between 1866 and 1891, 328 members of the school had joined the Church and that \$9,100 had been contributed to the cause of missions.

The Seventy-Fifth Anniversary exercises were held on October 18th, 1891. Rev. Edward Morris of St. Louis, Missouri, a former member of the school, preached at the morning service. The Superintendent, Thomas M. Howard, presided. At the evening session Robert S. Williams presided, and reports were made and letters from former members of the school were read, and an address was delivered by Hon. Erastus Clark, son of Sophia Clark, one of the most effective workers that the Sunday School has ever had among its members. It has been customary, during the entire life of the school, for some special notice to be taken of the recurrence of the day on which the school was established, but time does not permit even their mention.

About 1901 while Rev. R. H. Life was Superintendent, under the direction of Dr. Brokaw, there was inaugurated a more systematic method of teaching than had before existed. The last change in regard to the method of instruction was the adoption of "The Westminster Graded Lessons." This is a series of text books on the Bible. They are adapted to the different grades; and, if carried out completely would cover a period of about twenty years. Undoubtedly, in many respects, this is the best system ever in use; yet, as it does not require the memorizing of much scripture, it may be that too much attention to the training of the intellect is not conducive to spiritual development. Experience, also, teaches that if Scripture is not committed to memory in youth it never is. In early

days the entire New Testament was memorized by scholars in this school, and who will say that in after life this was not a source of great benefit and enjoyment to all who stored their minds with the matchless words of the Apostles and the Divine Teacher?

The Eighty-Fifth Anniversary was held on October 13th, 1901. The Superintendent, Mr. Charles Parsons, presided, and from the report submitted at that time it appears that the school was in a flourishing condition, and that the enrollment was 498.

Since 1901, there have been no notable events, but the high standing of the school has been maintained.

The State Sunday School Convention was held in this church in 1866, 1876, 1898, 1902 and 1913.

At some time in the early days, but the records do not show when, a change was made and but one session was held each Sunday instead of three, and this was held at nine o'clock in the morning. In 1870, the teachers voted to change the hour to two o'clock in the afternoon, as an experiment, for three months. At the end of this time it was decided to return to the former hour, nine o'clock in the morning, and the sessions were held at that hour until 1874, when, by a vote of the teachers, it was changed to twelve o'clock, immediately following the public church service, and this has remained the hour of meeting until the present time.

A Cradle Roll was established some years since, and is for the purpose of enrolling young children among the members of the school. Some of the officers visit these children before they are old enough to attend the primary department, and on their birthday, cards are sent them, and they become interested in the subject and look forward to the time when they can become real members of the school.

The Home Department was established in February, 1903, and is made up of those who do not, regularly, attend the public sessions of the school, but take up the study of the lessons at home, and make their reports to the Superintendent of this Department who makes a

report to the school proper. Mrs. Julia Haskell served as Superintendent for ten years and under her leadership, assisted by her successors in office, Mrs. Lydia Hitchcock, and Mrs. H. E. Teller, and others, this department has done efficient work and is the largest Sunday School Home Department in the city.

The Bible Class, which was formed in 1825 has continued in some form and is now the Men's Bible Class, which assembles each Sabbath day at the same hour with the Sunday School, and is taught by the Pastor of the Church or by someone designated to perform that service.

Those who are not now living, but who were connected with the school for the longest period were, Mary E. Ostrom, who was an efficient teacher, and Assistant Superintendent for about forty-three years; Caroline Wright, a teacher for about the same period, and Mary W. Bussey for about forty-four years, and during most of this time was Assistant Superintendent.

Special attention has invariably been given to the Christmas season; and, frequently it has been observed as a time to give rather than to receive. Liberal contributions have been made by members of the school, of the things which furnished comfort and enjoyment to those less favored, in the affairs of life, than the donors. Children's Day also receives its due consideration, and works of benevolence are constantly being carried on, and are effective in alleviating the ills of the needy.

The century mark is now reached, and cannot they, who have rendered such unselfish service to this great institution look back over the years that have passed with some degree of satisfaction, that they have been the means of instilling into the hearts and minds of the young correct principles of life? Proof of this good work is found in the fact that members of the school have gone forth into the world, and in the various walks of life have taken a place in the first rank among men and women. The list of worthies is too long to repeat here, but as examples of what material was sent out from this Sunday School we can point to those who held high places among men in

business, scientific and professional life. Among them was Frederick S. Winston, a teacher of a class of boys, who, as President of The Mutual Life Insurance Company of New York, made it the foremost institution of its kind in the world.

There was Alexander S. Johnson, who at thirty-four years of age was a Judge of the New York Court of Appeals, the youngest man that ever served in that great court.

In the realms of science there was James D. Dana, of Yale College, of whom the encyclopedias say "he was in the very foremost rank of philosophic naturalists".

And there was Thomas Hastings, who had charge of the church music and who made his hymns world-famed. Some of his best productions were written for this Church and Sunday School, of which he was a member. For one of the anniversaries of the Sunday School he wrote the words and music of the splendid hymn, "Hail to the Brightness of Zion's Glad Morning, Joy to the Lands that in Darkness Have Lain". Then, too, he wrote the music, known all over the Christian world, most appropriately set to the matchless hymn "Rock of Ages, cleft for me. Let me hide myself in Thee".

And let us remember that not less than thirty members of the school have entered the Christian ministry, and sixteen have given their lives to missions among the heathens.

What a record is this of deeds well done!

It is our joyous privilege to welcome, at this celebration, most of the still living Superintendents of the Sunday School. Rest assured, gentlemen, that this Church, in all its departments, appreciates your good work of the past and now acknowledges its indebtedness to you for your unselfish devotion to the religious training of its youth. But there is one of your number present to whom more is due, Dr. Bachman. The Sunday School and the Church renders you most hearty thanks for your presence here to-day to join us in our Centennial Jubilee. This occasion would be sadly lacking to all of us if you were not

with us; and, we hope, also, that it may be a joyous day for you, and that it may dwell in your mind a fond recollection while life shall last.

We look back through the eventful years that have passed and call up the names and faces of those who have finished their course and have passed over the river. Some took the long journey before we came into this inheritance, but their names are not forgotten.

Those five valiant young girls who, against much opposition, began the fight for righteousness in this community are surely not forgotten. May it not be said of them as of others whose lives have made the world better, that "they forgot themselves into immortality"? Then there were William Williams, the first Superintendent, and Truman Parmelee, Thomas Maynard, Erwin A. Hammond, Robert S. Williams, William S. Taylor, Matthew H. Griffith, Thomas M. Howard, and Rev. I. N. Terry, all of whom did valiantly as head of the school, and Henry H. Hurd, the matchless leader of children in song, and Sophia Clark, Caroline Wright, and that princess of Sunday School workers, Mary W. Bussey, and many, many more whose names shine on the page of our history. They are not here to-day to join in this jubilee. They have fought the good fight; they have finished the course, and have won the crown.

There are many in these presents who now fill the places of those who have gone on before; and, it is proper that we should, on this Centennial day, extend our best wishes, and express to you our appreciation of your unselfish devotion in building up the Master Kingdom in our midst. Our minds and souls will famish if we live only on memories of the past. The motto of the Christian Soldier must ever be "ONWARD".

What mysteries the Infinite Father will open to his children during the century to come we know not. Will it be that those who come after us will sail the air as safely as we now, in great ships, sail the ocean? Will they pass under the sea to foreign lands as we glide over the land in luxurious compartments of the railroad cars?

Will they speak to their friends in the remotest parts of the earth and at the time behold their faces?

With all that may come, will the world be better? The answer must be according to the manner that men accept the teachings of the inspired text book of the Sunday School.

Before another century is passed this splendid temple of worship may, like its predecessor, be resolved to ashes or given over to the demands of commerce. When a hundred years have rolled over the earth we shall not be here. Our names, perhaps, may be found by our children's children's children in some musty record or on the page of some almost forgotten book, but the influence of this institution will never cease. The kings and rulers of earth, who, to-day, marshal the mightiest armies the world has ever seen, will be known only by the few who read ancient history. Even this mighty republic of ours may perish from the earth, but the church and its most efficient helper, the Sunday School, will live on and on forever.

When the two hundredth anniversary of the organization of this school is celebrated, as it will be, those who are then in our places, will call from the records this occasion, and the services which have been rendered humanity by our labor in this vineyard, and they will rejoice that so sacred a legacy has been bequeathed to them. Kingdoms and Empires may fall but the Church and the Institution which celebrates its Centennial Anniversary to-day, will never fall because they are founded upon a rock. A hundred years from to-day those who follow us will study the same book which we have studied. They will learn the same lessons which we have learned. They will know about Abraham, Jacob, Moses and David and the beloved disciple and Peter and Paul. They will learn the story of Bethlehem, Gethsemane, Calvary and the resurrection morning, and they will then worship, as we now worship, the Son of Mary, The Crucified Nazarine, The Risen Saviour of the World.

Dr. Brokaw had charge of the exercises at the twelve o'clock meeting of the Sunday School, and introduced the speaker with appropriate remarks.

REPORT OF GEORGE E. RENDELL

Superintendent of the Sunday School

STATEMENT AND GREETING

Sunday School closed the last Sunday in June for our usual summer vacation to re-open September 10th. On account of the quarantine we did not open at that time and have been prevented from having our entire school gather until to-day. For the last two Sundays the Senior and Adult Departments have met but we never knew before how much depended upon the Primary, Junior and Intermediate Departments.

You will realize that in many ways it has been a serious handicap both to our School and the Anniversary Committee to have no complete sessions of the School until to-day. However we have done the best we could and I am glad so many of our members are here to-day. We look forward to a year of pleasant study and earnest work together. Let us never forget that our main work is to study the Word of God and thereby draw closer and closer to our Master.

NUMBERS

The enrollment of our Sunday School based on the figures of May and June, 1916, is as follows:

Dept.	Officers.	Teachers.	Pupils.	Total.
Cradle Roll	1		21	22
Primary	3	5	47	55
Junior	2	6	40	48
Intermediate		9	61	70
Senior		4	41	45
Training Class.....		1	15	16
Adult		2	61	63
General Officers.....	8			8
Home	1	12	144	157
	<hr/>	<hr/>	<hr/>	<hr/>
Total.....	15	39	430	484
	<hr/>	<hr/>	<hr/>	<hr/>
Active or Attending Depts. .	13	27	265	305

EXPENSES

The expenses of carrying on the Sunday School for the past year has been \$359.68, including as the largest item lesson quarterlies \$140.11. In addition there is a little more than usual of unpaid expenses due to our having not yet received the last payment of interest from our endowment. Our income for expenses has been \$256.00 with \$125.00 still to be received, making a total of \$381.00—about equaling our yearly expense. *We could use a larger income to very good advantage* in providing new equipment, further helps, more bibles in the Sunday School rooms and in many other ways.

BIRTHDAY FUND

Income for year \$22.40, expenses \$19.35, leaving a balance of \$3.05. The expenses against this fund have been larger this year than usual because of our putting out this year more birthday cards than usual, while the returns have not increased in the same proportion. However our main purpose is a birthday greeting to our members and not to make money. When the receipts exceed the expenses the balance is used for some Sunday School need.

MISSIONS

The collections in the Sunday School during the year have amounted to \$544.76. Nearly all of this is used for Missions. The amount to be given to each object is fixed in our yearly budget according to which the total gifts for Home Missions are \$232.00 and the total gifts for Foreign Missions are \$200.00, making a total to Missions of \$432.00.

Besides this yearly budget we made a special Christmas offering last Christmas to be used for local relief which amounted to \$65.96, besides a considerable quantity of food and clothing.

We have also done our share financially and otherwise to support organized Sunday School work in the City, County and State.

THE MAIN WORK OF THE SUNDAY SCHOOL

is studying the Word of God to know His will and teaching its truths for the threefold purpose of

1. Leading Souls to Christ
2. Developing Christian Character, and
3. Training Christian Workers

This main work, the spiritual work of the Sunday School, does not lend itself to figures and records. In fact it is greater than figures and records. God alone has a complete record of the souls who find him through our work, and the future alone can tell of the Christian character here developed, or the Christian workers who really start their training here.

However, we can say that we have earnestly studied and conscientiously taught the word of God, and have led some souls to Christ and to be members of His church; that by personal example and by study together of God's word we have tried to develop Christian character, that we have tried not only to develop Christian character and lead souls to receive Christ and be as it were passive Christians but we have tried to develop active Christians, Christians who are saved to save others. Christians whose habit will be to let their faith develop into works, Christians who *can't* keep their salvation to themselves but *must* help others, Christians who are bound to be workers and Christians who are sufficiently trained in Christ's work to be not only willing but efficient workers for Him.

The graded lessons are now used in all our classes except in the adult department and one or two classes of the senior department. As much time as possible has been devoted to class periods for study of the lessons because the lesson with the teacher is the important part of the Sunday School hour.

We are especially pleased at the progress of the teachers' training classes this year. During the last year the class which began two years ago have with Miss Cornelia E. Palmer as teacher, almost completed the second year's work in spite of the fact that the class had to meet on

other days than Sunday, due to most of the members of the class having become teachers in the Sunday School. A new class was started last fall with Mr. James E. Brewer as teacher. This class has completed the first year's work and we look for them to complete the course this coming year. New members may join this class now for the coming year and complete the course two years from now. We are especially anxious, however, to secure necessary teachers for the coming year without drawing upon the present training class to the end that each member in the class may complete the full two years' course before being called upon to teach.

A WORD OF APPRECIATION

As I have been for the last five years the Superintendent of our Sunday School, I wish to use this public occasion to express my appreciation for the earnest efforts and hearty co-operation of my fellow officers, for the conscientious and efficient services of the teachers, and for the attention and willing work of the pupils, during all and every part of that period. I wish I might take the time to mention by name each one of the officers and teachers who have been associated with our school during that time. I have enjoyed being a part of the Sunday School of the "Old First" and only hope that the little I have been able to do may be blessed of God and used by Him in His work.

OUR NEED FOR THE FUTURE

I have thought long to know what our great need is for the future of our Sunday School. I believe that our great and pressing need for the greater success of our Sunday School and its work is a greater, a renewed and a more complete consecration of ourselves in personal service, even to taking up regular, hard, self-sacrificing service in God's work in the Sunday School. If our Church and School will so take up that actual, personal and, if I may coin a word, a non-substitute service, we can rest assured we have placed our School in position to receive God's blessing.

REMARKS BY EDWARD D. IBBOTSON

The noble achievements in the past, of the old First Church Bible School, should be to us of the present, an inspiration for the future.

Never before has the importance of Bible instruction by the Sunday School been as great, neglected as it is to-day in many homes and in the public schools. Yet, many of our American Colleges are now giving courses in Bible study, educational leaders beginning to realize the truth of Wm. E. Gladstone's saying of twenty years ago: "The day was approaching when no man or woman would be considered well educated who did not have a thorough knowledge of the Bible."

Every year we have a Rally Sunday. Every century we should have a Rally Year. Let us each therefore individually do our best to make the 100th year of *our* Bible School the Rally Year in its history.

REMARKS OF DR. F. H. BREWER

DEAR FRIENDS:

A few days ago I received a note from the Committee on Centennial Celebration asking me to extend a three-minute greeting to the Sunday School and its friends. In thinking over the friends of the Sunday School there naturally came to my mind this classification: Past, Present and Prospective.

To our friends of the past we are indebted for the foundations that were laid a century ago and for the legacies of good works and annuities that have been a continued support and example. The historical address made mention of many of these friends but it would be impossible to commemorate them all or adequately recognize the patient, quiet, self-sacrificing work done by those that have passed on. It remains for present and prospective friends to continue and perpetuate this institution as department of church work. I believe that many people do not sufficiently recognize the importance of the

Sunday School. It receives minor attention in their minds when in reality it should be placed foremost in the order of church work. It seems to me that in building up the church solidly the order should be Sunday School, Prayer Meeting, Church Membership. Let us each and all try and do what we can to build up the Sunday School and interest others in its welfare.

ADDRESS BY REV. A. N. PETERSEN.

DR. BROKAW, MEMBERS AND FRIENDS OF THE SUNDAY SCHOOL:

It is indeed a pleasure for me to be present at these Centennial exercises. It is like coming home to be once more within the walls of this dear old church. I do not think that I have ever seen this church so beautifully decorated save on that memorable night when your Pastor joined me in marriage to the best and fairest graduate of this school. Probably on that occasion I was not competent to pass a just and unbiased judgment. I congratulate the School upon having lived and served for five score years—through a whole century of time.

In II JOHN 1-4 we read these words: "I rejoiced greatly that I found of thy children walking in the truth". Through the years the truths of God's word, and the Gospel of His dear Son have been taught here and the children of this School are walking in the truth here, and all over the world.

I can never express the debt of gratitude which I owe to this Church. Beyond Auburn Theological Seminary and Hamilton College and the good schools of this city this Church has exerted upon my life the mightiest and weightiest influence. Permit me, friends, upon this occasion to pay a personal tribute to the saints of this Church who have influenced my life for good. I could speak of my dear mother, of Mrs. Matthew Griffith, of Mrs. Haskell and many others to whom I am deeply indebted, but I will speak of three persons whom I consider made it possible for me to enter the ministry of the Lord Jesus Christ.

The first one is a man who has quietly, unassumingly, faithfully served the Master for many years in this city. His life and character are one of Utica's chief assets. He has been a man of physical, moral and spiritual strength in this community. As far back as 1875 or 1876 this man was consecrated enough to the Master's work to hunt up a family over in Deerfield, and connect that family with the life and work of this Church. Our family was of Scandinavian stock and had been but few years in this country when this Christian man, graduate of Yale University, active in business, took time although to be a friend of our family. I can never repay my personal debt to George L. Curran, a former member of this Church and school. No history of this School will ever be complete without a record of the loving and faithful service of Mr. Curran, for so many years a careful, conscientious secretary of this School. I never heard him speak in public, but his fidelity, his good deeds and his deep spirituality have spoken and continue to speak mightily for the Kingdom of God. I can see him now as he quietly passed from class to class recording those present, asking after the absent. The Petersen family have appreciated Mr. Curran's helpful friendship, and I rejoice in the privilege to pay this inadequate tribute to him.

The next one I would speak of is my good teacher of sainted memory, Miss Carrie Kellogg. I remember in the early eighties her first visit to our home on Meadow street. She came into our home like a breath from Heaven itself. For over ten years she taught a class of seven or eight boys and I can't believe this Sunday School ever had a teacher more genuinely loved than was Miss Kellogg. We were a rough bunch of boys, but by contact with her gentle and gracious churchlike personality the rough edges and corners of our character were polished and made like unto the character of our common Master, and Friend. There were, perhaps, more gifted and, perhaps, better teachers in this School, but I am sure there were none more spiritual. Her teachings sank deeper into our hearts than we knew, for she was so

gracious, gentle, sympathetic. When I was in Auburn Seminary I learned that she had died in Sunny Italy, and I felt with the poet:

“That when she had passed
It seemed like the closing of exquisite music.”

The last one of whom I would speak is dear Dr. Bachman, my pastor for sixteen years. Under his preaching I was led to give my heart to the Master and my life to the ministry of His Gospel. He was a true friend to me, even if I did not see it in those days when he called upon me to offer prayer in public, when my knees smote together and my heart quaked with fear and trembling. His preaching was solid, and sound, and the very phraseology of his good prayers will unconsciously slip into mine when I lead my Scarborough folk in their devotions.

As chairman of the committee that looks after the aged ministers I said in Westchester Presbytery: “If ever my old Pastor was in need or distress, if I knew of it, I would walk across the continent to do him service.” I thank God for the influence of Dr. Bachman upon my life.

May I close my remarks with this statement, that there is no work so important, nor so far-reaching in its results as teaching the children the word of God, and the things of God.

One of the prisoners at Sing Sing said this to me: “The greatest work outside the prison is the spiritual training of the children.” God bless you all as you seek to guide the minds and hearts of the children to Jesus, the Children’s Friend and Saviour.

ADDRESS OF COLONEL WM. M. GRIFFITH

This is the day when memory occupies the throne and reigns supreme. It is the day when the past naturally merges into the present; old forms and faces, long since passed away reappear; familiar voices, long since silent, are again heard. We naturally and properly recall our first connection with this old school and live over again the admonitions and counsel received from our old teach-

ers and officers. As the years roll on, these memories become more mellow and potent. We are not able nor do we care to get away from their influence. We cordially recognize the power they have had in silently moulding our lives and determining our character.

Among the many faithful servants who have here served their generation, two stand out prominently in my affection and memory. One was my first Sunday School teacher, one of the most loyal and faithful sons of this old church, William S. Taylor. In season and out of season, in storm or sunshine, he was always in his place; always greeting you with his kindly smile and cheerful word; always ready to perform any service whether large or small, without murmur or complaint, exercising and practising a sweet Christian charity that made itself felt in many a home in this city. As a fellow worker in the Sunday School, as a fellow elder in the Church, I gladly bear testimony to his worth and Christian character.

This occasion would not be complete without paying a just tribute to that remarkable woman, Mary W. Bussey, for so many years "the assistant Pastor of the city". In many respects she was the most efficient woman worker I have ever known. She was a person with strong convictions, rich in plans and resources, indefatigable in her energies and labors. One outstanding grace in her life has always impressed me; and that was her ability to sink her plans and theories and adopt with enthusiasm the plans of others, when outvoted. That is always the mark of a great character. Those of us who were privileged to work with her bear cheerful tribute to her greatness and goodness.

This old school has always been remarkable in one respect. So many of its teachers and officers have given practically all their lives to its service. The roll of those who have served twenty, thirty, and even forty years is by no means short, and such service has created a loyalty and sentiment that is peculiarly strong. We cannot call that roll but we are proud of it and our sentiment and love are quickened as we pass over it. Christian senti-

ment for such an institution is a splendid thing and we rejoice in the fact that it is so strong here.

The work of the Sunday School is beyond figures. We read the report of a year and are impressed with the record. But who is able to comprehend the cumulative labor of a century of work? Who can estimate the quiet work that has been going on year in and year out for one hundred years? We know that out of the ranks of the School the Church is largely recruited, and that from the workers in the School, the Church receives its active laborers and supporters. But after all this does not constitute all the work of the Sunday School. We must never forget that the object is not remedial but preventive and formative. This is the kind of work that can never be put down in figures. Its full value can only be known in eternity. The child is taken when the mind is plastic, when impressions are easily and deeply made; when influences are unconsciously received and indelibly registered. As we grow older our impressions are less strong; the dent in our memory is less pronounced and in time of old age it is the impressions of youth that crowd out everything else. So the work of the Sunday School is beyond figures, beyond knowledge. The privilege of standing before the young mind Sunday after Sunday, of creating impressions and imparting sacred knowledge by precept and example is not one to be lightly entered into. The possible effect is too great. No one should belittle his task and privilege and no one should enter into it without a deep sense of responsibility and dependence upon Almighty God.

I am glad to be with you and stand before you once more. I am glad that I received much of my training here and can be counted as one of you. May God in His infinite love and power, make this anniversary the opening to a larger and even better work.

At the Evening Service Dr. Brokaw presided and a large congregation greeted Dr. Bachman, who was the

only living minister that had been pastor of the Church. He had also been Superintendent of the Sunday School for five years.

SERMON OF REV. ROBERT L. BACHMAN

DEUTERONOMY 6:6-7.

“THESE WORDS WHICH I COMMAND THEE THIS DAY, SHALL BE IN THINE HEART: AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN.”

Many great questions confront this country. No one of them is of greater importance than moral and religious education. This question involves, not merely the welfare of the individual, but it involves the preservation and perpetuity of the home, the church, and the state. How to secure such education is one of our national enigmas. As yet no satisfactory solution of it has been reached, although many of the wisest men of the land have often considered it.

For years our general Government has maintained a great system of education at an annual cost of many millions of dollars. The object of this system is to make good and intelligent citizens, and thereby secure the greater stability and efficiency of the Republic. This is a most worthy object, and it has the sympathy and sanction of all right-minded people. Yet according to one of the fundamental principles of our government, namely, separation of Church and State, our public schools can not teach morals or religion. It is stoutly maintained that to do so would be a violation, in many instances, of individual conscience and personal liberty. Consequently the public schools apply themselves to the intellectual nature of their pupils, and to the inculcating of facts and principles calculated to best fit them for the duties of citizenship. The results of this course have not been altogether satisfactory. In the judgment of many they have been discouraging, for the records of criminology show that there has been little, if any, decrease of crime



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and lawlessness in our land, under the tutelage of the public schools. Some affirm that there are more criminals now, in proportion to our population, than there were thirty years ago. If this is only approximately true, then it is evident that our governmental system of education is failing to accomplish its primary purpose: the making of good and law-abiding citizens.

Naturally the question arises, what is the cause of this failure? The evident answer is, neglect of the moral nature of children and youth. The Government frankly admits that it cannot teach them a system of Christian morals, without infringing upon the principle of personal religious liberty. The greatest moral asset of its schools is found in the character of their teachers. This is the salt that purifies and preserves the public schools from absolute godlessness. The Christian example and influence of their teachers are worth more to the young people whom they are fashioning for citizenship, than the elaborate historic, scientific and literary curriculums they are required to teach. Were it not for the direct and indirect Christian influence which emanates from the teachers, the public schools would have scarcely a scintilla of Christian morals in them. For their text books are largely expurgated of all Christian ethics, of all reference to the historic Man of Galilee, of all mention of the very name of Deity. So under present conditions, we cannot hopefully look to our public schools for moral, much less for religious education. Yet since Jews, Catholics, and Protestants all accept the Ten Commandments as the moral law of God: and since many of the most important civil laws of our land rest upon these commandments, it does seem as if there might be, and as if there ought to be, a general agreement to have these commandments taught in the primary grades of the public schools. If this were done, a great and important advance would be made in supplementing their intellectual teaching with moral teaching. Many schools, academies and colleges which were once conspicuous for moral and Christian instruction have passed away. The onward march of the public school,

and the creation of great moneyed educational foundations by millionaires, have sounded their death-knell. Here and there a few of them remain, still holding aloft the torch of religious learning. Like the last of the brave, old Mohicans, they doubtless will soon pass. The classic, virtuous shades which have long known them, will know them no more, and they will be catalogued only as fond memories. Then the whole educational system of this country, from the little school in the mountain glen, to the great university in the populous city, will be under the domination of the civil Government: a Government which will proclaim to its millions of citizens: No religion, no morals taught here.

Then through what agencies can moral and religious instruction be given to the children and youth of this land?

Through the family. Under the Jewish theocracy, parents were required to teach Jehovah's commands to their children. Just before surrendering his leadership of the mighty host he had conducted through the wilderness for forty years, Moses uttered these memorable words: "Hear, O Israel! The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:4-7).

This work of instruction in the home was to be first and foremost; it was to be performed diligently and persistently. It was so important and so essential, that it was given the right of way over everything else in the home. This parental responsibility, respecting religious instruction, was carried forward into the Christian dispensation. Writing to the Ephesians Paul said: "Fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).

This exhortation has been repeated and emphasized for

nearly two thousand years. Christian homes have been long looked to as schools of morals and religion. Many of them have proved to be such. In them stood the family altar, from which daily prayer ascended to the throne of divine grace. In them was the old family bible, from which were daily read the precepts and the promises of the covenant-keeping God. In them was heard the familiar Christian song, as the incense of praise rose heavenward. In these respects sad changes have come to many Christian homes. The children in them seldom, if ever, hear the voice of their parents in family devotions, or in serious converse about religion.

In addition to such homes, there are thousands of others which are wholly godless. The parents in them make no pretension to religion, and many of them are grossly immoral. So far as biblical instruction is concerned, the children in such families, might as well be in pagan lands. If we depend upon the home as now constituted and conducted, even upon the modern Christian home, for the moral and religious instruction of children, we are depending upon a broken reed.

The Church: it is the divinely appointed agent for proclaiming God's revealed will to men, and for enforcing his commands upon the human conscience. From the day of Pentecost, it has been engaged in this great mission, and it will continue in this world-wide work unto the end of the gospel dispensation. At the present time, the Church directly has very little hold upon, or contact with children and youth. In its formal Sabbath assemblies, children are conspicuous by their absence. A very small per cent of them attend the sanctuary services. The family church pew is largely a thing of the past, because the family does not attend church. In by-gone days the family pew was a sacred unifier of the household. It brought together parents and children, old and young, in God's house, on God's day, and for God's worship. Now the plow-share of division runs through that pew, and only the adult members of the family occupy it. The children in the home do not know what it is, or where it is. So

under present conditions we cannot look to the Church directly, as an efficient agent for giving moral and religious education to children.

The public school, the home, the church largely fail in this most important matter. While they accomplish good and great things along many lines, yet they break down at this most vital point.

Where then is the agent which most effectually reaches and teaches children and youth moral and religious truth? It is the Sunday School. This school is the only educational institution which makes the Bible its one text book, and the moral welfare of children its one supreme object. In this it supplements all other educational systems, and proves itself morally superior to the public school, and to many of our largest, oldest, and wealthiest colleges and universities. It lays emphasis on what these institutions largely ignore, the moral nature of the young. Upon this nature, in the formative period of life, it enforces the principles and precepts of God, and thus gives right direction to present and future conduct. It recognizes and emphasizes the divine command: "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23). The genesis of conduct is not in the intellectual but in the moral nature; it is not in the head, but in the heart. From it come the issues of life, or the issues of death. The Sunday School is the largest and most valuable school in the world. In Protestant Sabbath Schools alone, there are over thirty millions of attendants, of whom eighteen millions are in the United States and Canada. This number is rapidly increasing with the passing of the years.

The great value of the school is seen in the moral character it makes and develops. This is the product the world most needs; and it is the product after which the world is blindly groping. It is turning hither and thither to find men and women of honesty, of truthfulness, of trust-worthiness, of sterling righteousness. And in its search this old wicked world often grows pessimistic, because it finds so few for whom it looks. The Sunday

School is trying to increase this number; trying to give the world more good men and good women; trying to make good citizens, not only intellectually, but morally; citizens who will do justly, love mercy, and walk humbly before God. Unto these ends the Sunday School exalts the old Bible, and urges young and old to read it, to study it, to learn it, to practise it, assuring them that it is the character-making book. Dr. Waite, the notorious murderer, who was recently sentenced to death, on his own confession, said: "If I had read the Bible some fifteen years ago, as I have since I have been in the Tombs, I would never have been heard of, except in some honorable pursuit."

The Sunday School is the most patriotic school. This is said with all due respect to the many educational institutions in the land. Americans are much given to mouthing their patriotism; to proclaiming from the house-tops their love and loyalty to country. Yet many of them violate civil law, secularize God's day, and never darken the door of His house. The Sunday School discounts much patriotism, and regards it of little value. It shows that the true lover of his country, is one who respects its laws, and the laws of God; one who maintains a decent life, and sets a right example for others; one who counts it as great a service to live for his country, as to die for it.

The slogan of to-day is preparedness: military and naval readiness for possible, but not probable war. Unusual legislation has been enacted, and unprecedented financial appropriations have been made unto this end. Be this wise or unwise the greatest need of this country is moral preparedness. What is the value of dreadnaughts, of submarines, of aeroplanes, of mammoth cannons, of the most improved munitions of war, without the right kind of men behind the guns? Men with clear vision, with steady nerves, with healthy bodies, with physical endurance, as well as with brave hearts? Yet it is difficult to find such men in this great land of ours. This is the repeated testimony of army and navy recruiting officers. Captain Pinkerton, chief of the recruiting bureau of the United

States marines, is reported to have said, that eleven thousand and twelve men applied for enlistment at the New York recruiting station during the present year, and that of this number only three hundred and sixteen, twenty-nine in a thousand, or one in thirty-five, were found physically fit for service. If a similar condition of manhood exists throughout this country, it would be difficult to raise an army of a million of men, capable of undergoing the hardships of a rigorous war campaign. Healthy, physically strong men, are one of the best assets of a nation in time of peace, or in time of war. This asset is mainly the product of the observance of fundamental physical laws, of purity of conduct, of clean, moral living. This is the kind of living inculcated and commended by the Sunday School; that living which avoids hurtful, depleting habits; that exalts and honors a sound body; that esteems health as of great value, not only to its possessor, but to his country.

A few years since, the President of Chicago University called attention to the lamentable moral decadence of the present age. In this connection he said: "If there is to be social and political regeneration in our Republic, and in the rest of the world, it must be by a tremendous regeneration of moral ideals. We recognize in the world's life to-day, four prolific sources of evil, and from these sources come the disruptive forces which are so seriously tending to disintegrate the society of the twentieth century. One of these is international. It is war. Another is dishonesty, permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting, at times, even the Church itself. Another vital source of infinite evil is drunkenness. The fourth source of infinite evil in modern society is the impurity of word and act. All these great sources of evil would be eliminated at once, if only the fundamental principles of Christianity ruled in the great majority of human hearts and souls."

It is the purpose of the Sunday School to plant these principles in the hearts of the young, so that they may



REV. SAMUEL P. SPRECHER, D. D.

grow up to be moral, useful, patriotic citizens of the Republic.

When Secretary of State, John Hay said: "The only safe rule for nations, as for individuals, is to walk by the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'" (Matt. 7:12). By emphasizing this rule, by imbedding it in the minds and hearts of children and youth, by stimulating them to make it the constant governor of their conduct, the Sunday School is rendering a great patriotic service to our country, and to the nations of the earth.

The Sunday School is a religious school. It not only teaches the purest morals known to men; it not only stimulates them to be good neighbors and good citizens; it not only lays upon their conscience the commandments of God; but it presents to them the great Teacher and his marvellous teachings. It holds up Jesus Christ as the friend of sinners, as the savior of the lost, as the comforter of the sorrowing, as the guide of the erring, as the perfect example, as the King of kings and Lord of lords.

The Sunday School is the real nursery of the Church; her chief recruiting ground. Eighty per cent of her converts come from it. And they come not from the ranks of old age, or middle life, or early manhood and womanhood, but they come from the ranks of childhood and youth; from the period of life which promises the longest and best service to the Church, and to the world.

The Sunday School not only makes converts, but it grounds them in the fundamentals of Christianity, develops them in character, and directs them in the way of useful service. It fits and stimulates them for membership in the various Young People's religious societies. With their advancing years and maturer experience, they become the stay and staff of missionary organizations, and the most effective workers in the fields of Charity and Reform.

Recently there was a meeting of French and British army officers in Paris. After a long discussion as to the needs of the Allies in the way of millions of men and

billions of money, the French Statesman, Clemenceau, said: "Gentlemen, what France most needs is forty millions of Christians." Facing great national dangers, and great military emergencies, this man of affairs placed the highest premium upon Christian life and character. This is practically the rule in the business, in the professional, in the social world. In them Christian character is never depreciated, but it is always appreciated. It is never discounted, but it always commands a premium. Christian life and character are the things most prized by the Sunday School; and unto their attainment it diligently labors and earnestly prays.

As the Sunday School is such an efficient agent in giving moral and religious instruction; in making law-abiding citizens; in winning converts to Christ; in upbuilding and strengthening the Church; in providing the land with its best charitable, reformatory and religious workers, surely it deserves, and should have the sympathy and aid of all who long for purer morals, for better and happier homes, for stronger and more active churches, for a righteous and peaceable civil government.

It should have the respect and sympathy of the Republic, in view of the moral teaching it gives to her coming citizens. It should have the co-operation of all the followers of Christ, for the service it renders in advancing His Kingdom. It should have the love, sympathy, and prayers of all parents who relegate their children to it for religious instruction. It should receive hearty and generous financial support from those who enjoy large temporal blessings. It should have a more commanding position in the work of the Church, and a more convenient time for its Sabbath session. For time immemorial the the Protestant Church has held two formal preaching services on the Lord's day. For some years and for many reasons, the second service has been losing its hold upon church going people. Without some special attraction, it now gathers only a small number of worshippers, and is generally regarded as a failure. These conditions indicate that the Church should so readjust her Sabbath services

as to make them more efficient in reaching and instructing the people, and in worshipping God. As there is no biblical requirement for two preaching services on the Sabbath, and as one of them is sadly failing to accomplish its designed purpose, it is my humble opinion, that it would be to the glory of God, and the more rapid advancement of his kingdom, to make the Sunday School the second regular service on the Lord's day; holding it at the most convenient hour in the afternoon. Let there be one distinct preaching service, and one distinct teaching service. Let children attend the one with their parents. Let parents attend the other with their children. Such an arrangement would dignify the Sunday School, and commend it to adults, many of whom now look upon it as simply a school for children. This arrangement would do much in forming the church-going habit on the part of the young, and in preserving the Sabbath from growing desecration. Should it be deemed wise to have a third religious service on the Lord's day, let it be a non-sectarian, union evangelistic meeting at night. In my opinion such readjustment of Sabbath services would bring them in closer harmony with gospel methods, impart a better religious education to children, win more converts to the Lord Jesus, awaken a new spiritual interest on the part of believers, and bring them into closer union and Christian fellowship.

When the dogs of war were unchained, a little more than two years ago, and the nations of Europe grappled in the bloodiest conflict the world has ever seen, men at once began to criticize the Christian Church, and to ask why it did not prevent such an appalling and lamentable event. Why did they not pass such criticism upon, and propound such questions to science, to art, to philosophy, to reason, to secular education, to finance, to commerce? Because they instinctively felt that these things, upon which Europe had laid emphasis for centuries, were not the greatest, the best, the most powerful things after all; that they were not the regenerators of civil governments, nor the safe guide of Kings, Emperors, Presidents, Czars,

nor the protector and preserver of a selfish, wicked, warring world. Turning from these things, the critics looked to the religion of Jesus Christ, as the one agent of all agents, which might have saved the world from the bloodiest war of the ages. Thus, unwittingly, they paid the highest possible compliment to the Christian Church. They turned from the laboratories, the museums, the scholarly sanctums and the far-famed universities of Europe, to her cathedrals, to her churches, to her humble chapels, to the places where God was worshipped, and where his word was preached. To these they looked for salvation from the god of war. And doubtless they would not have looked in vain, had the Church for the past century, fearlessly proclaimed and faithfully applied to the human heart, the all-round gospel of Jesus Christ. That gospel which demands that men shall do to others, as they would have others do to them; that they shall possess and manifest the spirit of good will; that they shall be kind one to another, tender-hearted and forgiving; that they shall love their neighbors as themselves; that they shall love their enemies, and pray for those who despitefully use them. The present and future hope of the world depends upon the wide proclamation of these and similar gospel truths, and the faithful application of them to the minds, hearts, and consciences of men. If this work shall be accomplished, it will largely be through the agency of the Sunday School; that school which tutors the young in the formative, and in the most impressible period of life; that school which has for its object the making of manly, womanly, christian character; that school which teaches the purest morals, and the best religion known to the world.

For one hundred years this Sunday School has been stamping, upon successive generations, the teachings of the great Teacher. Thousands of boys and girls, and older ones have felt its potent touch for good. Hundreds have been gathered from it into the Church. As the followers of Christ, they have gone out into active life, where they have honored God and blessed the world.

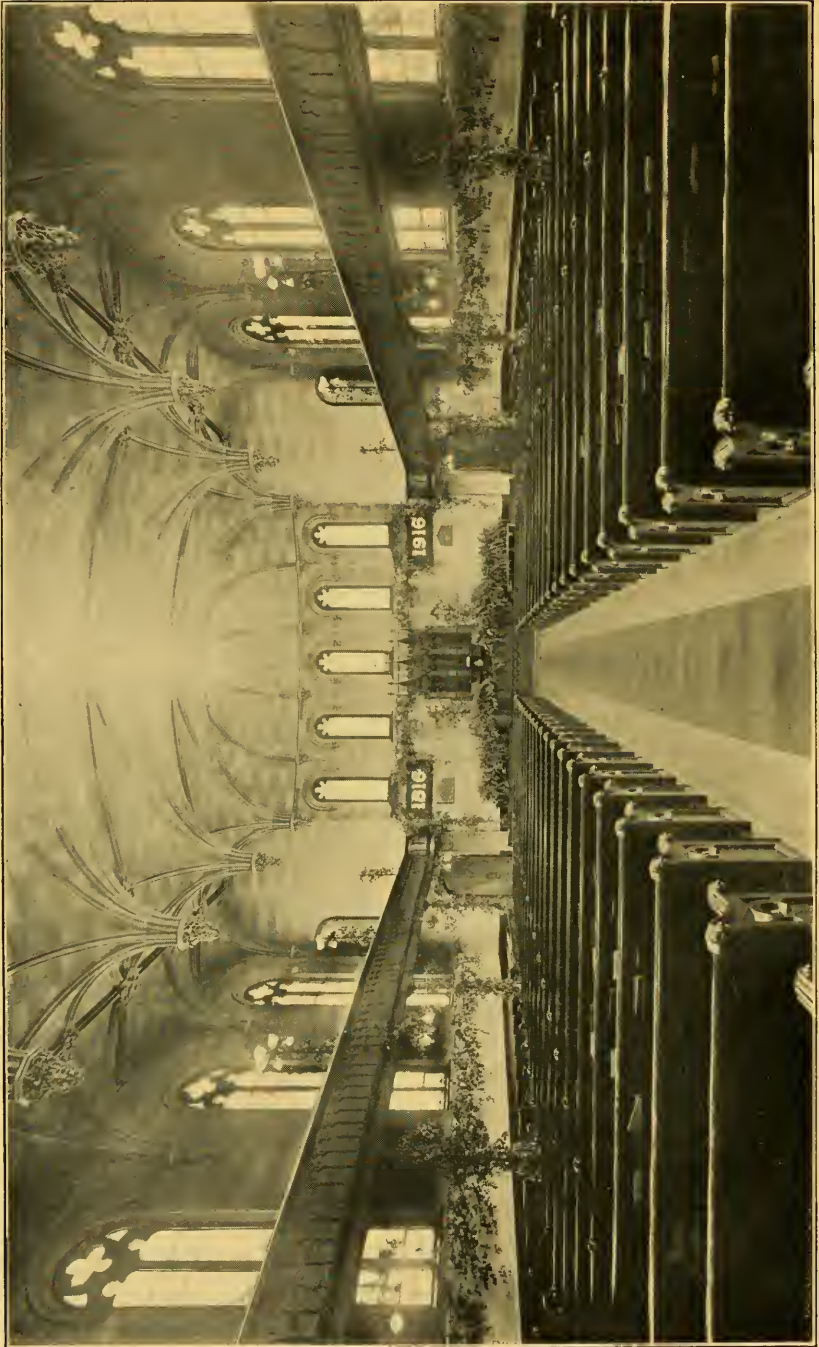
Some of them preached the gospel in the home land, and others have carried it across the seas to the benighted millions of heathendom. Many of them have passed the bound of human life, and now enjoy the activities and the felicities of the life eternal.

I congratulate those of you who are now members of the School. You are in a line of noble succession. You follow the path made honorable and seered by the tread of saints; the path of the best and highest service to mankind; the path that leads to the truest and most abiding earthly satisfaction; the path that leads to great and enduring rewards in the blessed Beyond. In following this path, you may often become faint-hearted and discouraged, and feel that your teaching, or your learning, the old story of the loving and the dying Christ, is of little value to you, or to others. In these days when so many push themselves into the lime light of publicity, and hear their deeds proclaimed and praised by their admiring fellows, you may feel that your quiet, unnoticed work in the School of Christ, is scarcely worth the doing. If you fall into such a Slough of Despond, remember that the mightiest forces in this world are silent. Whoever heard gravitation, that power which pervades the universe, holding the myriad stars in their places, and the whirling planets in their orbits? Whoever heard electricity, as it flashes through space, turning night into day, propelling countless tonnage as if it were a feather's weight; leaping the highest mountains, and plunging through the deepest seas, carrying human messages to the ends of the earth? Whoever heard influence, that subtile, indefinable something which passes from one personality to another, with blessing or cursing; that spiritual force which lifts men heavenward, or hurls them down the steps of moral ruin; that asset which brings one into kinship with the Man of Galilee, or fits him for companionship with the meanest devils of the darkest pit? Your work in the Sunday School may be unnoticed, unheralded, unapplauded by an excitement-loving world; yet it is far more effective in blessing men and honoring God, than

many things which are loudly trumpeted by an ignorant, thoughtless public. Remember that you are compassed about with a great cloud of earthly and heavenly witnesses. The best and most intelligent people in the land commend your work. And it is approved by the glorified saints, by the holy angels, and by the triune God. Then lay aside the weight and sin of discouragement, and gird up your minds and hearts anew with faith and hope and courage. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

More than a century ago a medal was struck in France. On one side it bore the name and date of a great battle fought by Napoleon Bonapart. On the reverse side were the simple words: "I was there." The medal was given to every old soldier, then living, who fought on that bloody field. He cherished it as his most prized possession. With commendable pride he bequeathed it to his children. They carefully preserved it as their most precious treasure.

In the day of final accounting, when your book of earthly memories shall be opened, and when your earthly record shall be tested, it will be to your credit and honor to say of this dear old Sunday School: "I was there." I was there; sitting at the feet of the great Teacher, learning of Him the way of salvation; learning of Him the way of obedience to the divine commands; learning of Him the way of hope, courage, fortitude, patience through the precious promises; learning of Him the way to live on earth; learning of Him the way to the Father's House on high. And when you stand before the great Ruler, Reviewer, and Rewarder of men, it will afford you unspeakable comfort to hear Him say: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." (Matt. 25:21).



VIEW OF INTERIOR OF CHURCH

LETTERS

On Monday evening letters from former members of the School and others were read by Dr. Bachman and short addresses were made by pastors of other churches.

From Rev. Robert H. Life

Haydenville, Mass., October 11, 1916.

MR. JULES G. DOUX,
UTICA, N. Y.

MY DEAR MR. DOUX:

Your kind invitation to take part in the exercises in connection with the Centennial Celebration of the First Presbyterian Church Sunday School is very much appreciated. It is a delightful reminder of the two years that I spent with you. I regret that I cannot be present on that occasion as engagements already made for Sunday make it impossible. Please convey my regrets to the committee, with hearty thanks for the invitation, and very best wishes for the entire success of the Celebration; and my earnest hope that it may be with the Sunday School, as it was with the Patriarchs, who at one hundred years of age, were just beginning life.

Cordially yours,

ROBERT H. LIFE.

From Rev. Frank W. Murtfeldt

October 12, 1916.

MR. JULES D. DOUX,
UTICA, N. Y.

MY DEAR MR. DOUX:

I am sorry to have to reply to your kind invitation that it will be impossible for me to be present. I knew, of course, of the proposed Centennial Celebration but did not know that you would care to have me figure in it. And so, at this rather late date, I find that I have filled up my Sunday with another speaking engagement besides my regular speaking services. I am sorry that this is so for I do think a great deal of the Sunday School of the old First Church in Utica—I mean of the boys and girls in it. Some of them are still my very best friends.

I do wish for the Church and for the young people in the Church another successful hundred years. And may you all grow in the service of the Master.

FRANK W. MURTFELDT.

From Charles H. Parsons

Toledo, O., October 13, 1916.

MR. JULES DOUX,
UTICA, N. Y.

MY DEAR MR. DOUX:

Your favor of the 9th inst., in which you say it is desired that I should be present next Sunday at the Centennial Anniversary of the Sunday School and make a three-minute talk, came to hand during my absence and I find the same awaiting me on my return this morning.

I regret exceedingly that the shortness of the notice and engagements which are imperative, will make it impossible for me to be present.

I received formal notice some time ago, advising me that the Old First Church and Sunday School were to celebrate their hundredth anniversary, and I wished then that I might plan to be present. I am exceedingly sorry that I cannot, for I have the most pleasant recollections of the few years I was associated with the Old First Church.

I should like to be there to greet the many friends of those days and I wish Godspeed to Dr. Brokaw and the many splendid people who are associated with him. Those were indeed very pleasant years and I shall always remember them with unusual satisfaction. There have, of course, been a great many changes. Many of those who were present and faithful in their work have long since gone to their reward. Probably among them all, the one who stands out most prominently in my mind, is Mrs. Bussey. Of course, she died while I was still there, but I often think of her and the wondrous devotion and fidelity with which she served the Old First Church and Sunday School.

I wish there were more such that we might have the benefit and influence of their lives and characters. The world would be sweeter and better if it were so. I remember also Dr. Seymour, old Gen. Darling and Mr. Taylor, who were always ready and willing to respond to any request for help and counsel, most enthusiastically and most cordially.

I beg you to remember me very kindly to Dr. Brokaw and to extend my greetings to all the old friends who are still there and who remember me, and I trust the occasion may be a most happy one and significant in the history of the Church.

Very truly yours,

CHARLES H. PARSONS.

From John T. Gomp

Toledo, Ohio, Oct. 13, 1916.

MR. JULES G. DOUX, Secretary,
UTICA, NEW YORK.

MY DEAR MR. DOUX:

Your letter of the 9th inst., at hand, also the formal invitation to the Centennial Celebration of the First Presbyterian Church and Sunday School.

I have for some time been looking forward to this event and anticipating the enjoyment I would have in helping to celebrate so important event in the life of a Sunday School. I am doomed to disappointment.

I had planned to go East and remain until after the middle of October but it was necessary that I go several days earlier and, of course, I had to return early in September. Matters have shaped up so that I cannot see my way clear to come to Utica at this time.

I wrote my folks a few days ago, expressing my regret that I could not be with them for October 15th and 16th, so I must ask you to express my regret to my friends in the First Church and Sunday School in whose service I took great delight and received much good. In service of that kind one gets more than he puts in and I certainly was helped more than I can express.

May the Old First Church and Sunday School stand for many many years to come, giving hope and encouragement to those who need it so much.

Mrs. Gomp joins me in greetings to all.

Sincerely yours,

JOHN T. GOMPH.

From Rev. Charles H. Walker

Troy, N. Y., October 10, 1916.

MR. JULES G. DOUX,
UTICA, N. Y.

MY DEAR MR. DOUX:

I thank you heartily for your very pleasant letter of invitation, extending to me the privilege of speaking at the Centennial Celebration of my old home Sunday School. It happens, however, that the Sunday School of my own Church is also to celebrate its Centennial at the same time, and so I cannot be away on next Sunday.

The formal invitation announces a Reception for next Monday evening, and I am endeavoring to adjust my work and appointments so that I may attend that Reception if possible. Miss Warner, my former Sunday School teacher, has written me about

the Celebration, and I am about to write to her, and shall include in the letter a word of greeting that may serve to indicate my affection for the old Sunday School, if I am unable to be present in person.

Heartily thanking you and sincerely rejoicing in the occasion, I am

Cordially yours,

CHARLES H. WALKER.

From James R. Sheffield

New York, N. Y., September 28, 1916.

HENRY J. COOKINHAM, Esq.,
UTICA, N. Y.

MY DEAR MR. COOKINHAM:

I have delayed answering your very cordial letter of September 27th, inviting me to make a short address at one of the meetings held in honor of the Hundredth Anniversary of the organization of the Sunday School of the First Presbyterian Church, until I could determine more fully my exact plans.

I find that my engagements are such that it would be practically impossible to make any promise at this time, as it is quite likely I will be compelled to be away from New York the latter part of that week and over that Sunday.

Of course, I am deeply interested in all that pertains to Utica, and the things in which my mother, not to speak of myself, has taken so deep and lifelong an interest. All the memories of my earlier years are associated with the saintly company of men and women whose devotion to the Sunday School and the First Presbyterian Church was to them never a duty but a great privilege.

If I can possibly be in Utica just as a looker-on, and not as a participant, I should like it very much, but aside from the doubt of my ability to be there is my very sincere feeling that after a separation of thirty years from the life and work of the Church in Utica, there is little that I could say which would be helpful or add to the interest of so important and historic an occasion.

With the very warmest regards to my old friends, both within the Church and outside it, and heartfelt appreciation that I should have been asked to take part in this occasion, believe me,

Very faithfully yours,

JAMES R. SHEFFIELD.

TO THE FIRST PRESBYTERIAN CHURCH SUNDAY
SCHOOL, UTICA, N. Y.

ON THEIR ONE HUNDREDTH ANNIVERSARY

A hundred years of sowing,
For young souls that are growing
What shall the harvest be?

A hundred years of praying,
For young souls that are straying,
What shall the answer be?

A hundred years of loving,
For young feet that are roving,
What will the saving be?

A hundred years uplifting,
Tares from the wheat, outsifiting,
What will the granery be?

A HUNDRED YEARS. Oh in that season
Faith stands triumphant over reason.
Joy — shall the answer be.

A Hundred Years. Oh, a hundred years,
Love and service, toil and tears,
Listen Workers, "Inasmuch
As ye have worked for the poorest soul,
Keeping it sweet, and sound, and whole,
That at the last it ransomed be,
This is the answer: *Ye did it to me.*"

ELEANOR ECOB MORSE.

Westerleigh, Staten Island

With love to the School.

From Rev. Philemon Fowler Sturges

Providence, R. I., October 6, 1916.

The Reverend Philemon Fowler Sturges sincerely regrets that his duties make it impossible for him to accept the kind invitation of the First Presbyterian Church of Utica to be present at the Centennial Celebration on October fifteenth, and wishes to express his appreciation of the remembrance and thoughtfulness of the invitation.

From Stanley L. Butler

New York City, October 15, 1916.

MY DEAR DR. BROKAW:

Since the receipt of the formal announcemet of the Centennial Celebration of the Sunday School the duties of a new position, which I recently secured, have engaged nearly my entire attention, otherwise I would have been more prompt to express to you my appreciation of the remembrance, and to offer a material mite for all the good work you do and represent.

The one regret here is that we are so far away we can not even look onto the happy program.

Among the very pleasantest memories of days when we were growing up are those which hold the activities of the "Banner Class" for so many years led by dear good Miss Warner. She had to stand for many good-natured slams, and even seemed to enjoy them.

To Dr. Bachman please give my most cordial greetings and remembrances. He did the baptizing of a long list of Butlers.

Here is wishing a good time and success to all the exercises which are now in progress, and may the good work of the Church and Sunday School increase in effectiveness.

My contribution is small, and with it much good will must be accepted in place of more real cash.

With most kind regards always to yourself and to Mrs. Brokaw from both of us, I am

Very sincerely yours,

STANLEY L. BUTLER.

From Rev. J. Howard Hobbs

Utica, N. Y., October 10. 1916.

JULES DOUX,

CITY.

MY DEAR MR. DOUX:

It would be a pleasure to be present at your celebration of the Centennial of your Bible School next Monday evening, but I have a previous and important engagement out of the city on that date. Let me congratulate you upon the historic event and all that it means. Westminster extends heartiest wishes for your continued prosperity and spiritual success.

Yours very sincerely,

J. HOWARD HOBBS.

Westminster Church.

From Lynn G. Foster

Utica, N. Y., Oct. 14, 1916.

DR. RALPH W. BROKAW,
UTICA, N. Y.

DEAR DR. BROKAW:

The officers and teachers of Bethany Sunday School extend greetings and congratulations to your Sunday School upon this Centennial Celebration and trust that God may be with you in the future as he has been in the past.

Signed,

LYNN G. FOSTER, Sec.
Bethany Sunday School.

From P. M. McKenzie

Utica, N. Y., Oct. 16, 1916.

REV. R. W. BROKAW, D. D.,
UTICA, N. Y.

MY DEAR DR. BROKAW:

Olivet, the youngest Presbyterian Sunday School in the city, with its five hundred members, sends most cordial greetings to the First Presbyterian Sunday School on its Centennial Anniversary.

May you make the second century "Strong in the Lord and in the power of His might."

Olivet Presbyterian Sunday School.
P. M. MCKENZIE.

From Rev. F. C. Smith

Utica, N. Y., Oct. 13th, 1916.

JULES G. DOUX,
UTICA, N. Y.

MY DEAR MR. DOUX:

I regret very much that I find that I shall be unable to attend the reception of your Sunday School on Monday next.

Having but last week returned from a prolonged vacation I find that there is so much to do and to give my personal attention to that it is not advisable for me to accept any outside engagements, even for such a brief time.

Allow me to congratulate your School on attaining such a venerable age. I wish it were possible for me to listen to the recollections of old time methods in Sunday School work which I feel sure will be told at your meeting. It would be most interesting to compare them with the aims and ideals which we have before us in the things which we are trying to do for religious education to-day.

Thanking you for your courteous invitation, and regretting my inability to accept, I am

Faithfully yours,

F. C. SMITH,

Pastor St. Luke's Church.

From Rev. E. H. Brown

Oct. 8, 1916.

MY DEAR DR. BROKAW:

The invitation to rejoice with you good people in the celebration of one hundred years of Sunday School life and activity was forwarded to me here at Clifton Springs.

I am down to help my dear people at Albany that very date to celebrate their Sunday School Centennial and had arranged to go. But here I've been for a week and here I must stay for a fortnight more at least.

Please let me send in this most imperfect way my hearty congratulations to all your people who, with those who are now in the Church triumphant, have been building up the temple of God for these hundred years. It is a glorious work they have wrought; working together with God in promoting boys and girls and youth. Equipment preparation for life—life here and life forever. May the next century be a worthy successor to the first.

Ever your Brother,

E. H. BROWN.

Pastor First M. E. Church, Utica

From Rev. Perry J. Stackhouse

Utica, N. Y., October 12, 1916.

JULES G. DOUX, Esq.,

Secretary Centennial Celebration.

DEAR MR. DOUX:

I have been out of the city attending a Baptist Association hence my delay in responding to your invitation to be present at your Bible School Celebration on Monday evening. I am not certain but what I have an engagement that evening, but if the night is free I shall be glad to extend a three-minute greeting. In any case permit me to offer my congratulations that as a Church you have attained your one hundredth birthday.

Very sincerely yours.

PERRY J. STACKHOUSE.

Pastor Tabernacle Baptist Church.

From Rev. James J. Burd

Utica, N. Y., Oct. 7, 1916.

MY DEAR DR. BROKAW:

Thanks for invitation to attend "Centennial Celebration of the Sunday School." Please accept my hearty congratulations. I extremely regret that I will not be able to attend as I have planned to leave town Monday to attend General Convention in St. Louis. Good luck and God bless you!

Faithfully yours,

JAMES J. BURD.

Holy Cross Rectory, Utica.

From Rev. Octavius Applegate

Utica, N. Y., Oct. 7, 1916.

MY DEAR DR. BROKAW:

I was gratified to receive this morning the invitation of the First Presbyterian Church for the Centennial exercises and wish that I could share in some of them, but I shall be in St. Louis at that time.

My affectionate esteem for you and deep appreciation of the noble service you exemplify in your Church and in the community makes me especially regret that I cannot be with you and your people the Monday night and give in person expression to my cordial regard.

Sincerely yours,

OCTAVIUS APPLGATE.

Grace Church, Utica.

From Rev. John Timothy Stone

Chicago, Ill., October 7, 1916.

REVEREND RALPH W. BROKAW., D. D.,

FIRST PRESBYTERIAN CHURCH,

UTICA, N. Y.

DEAR DOCTOR BROKAW:

Please accept the heartiest congratulations of our Church and also of myself personally for your Centennial Celebration on the fifteenth and sixteenth of this month. What a wonderful and splendid record the old First Church of Utica has had! May God give you richer blessings through the influence of this celebration.

Ever yours cordially,

JOHN TIMOTHY STONE.

ADDRESS OF REV. C. F. KITTREDGE,
OF WHITESBORO.

I consider it a real privilege to bear to you on this auspicious occasion the greetings of the Old "United Society of Whitestown," for the relationship between that organization and this is very close. The United Society of Whitestown was organized in 1793, and its parish included not only the region now known as Whitesboro, but also this portion of the country now known as Utica. Services were held by the same pastor in both sections of the parish, and a few years later when it became apparent that the region could be better served in two parts, no new church was formed here in Utica, but the record of the transaction reads that "Those members of the United Society in Whitestown residing in the Utica District, were set off to the Utica Church." Thus in the old records of the First Church of Utica, the first 57 members are transferred, not by letter, but simply by entrance into the books under the date and conditions of their union with the Whitestown Church. Thus you see the relationship is peculiar. By just what term of kinship it should be described, I leave for you to determine.

Our ancestors builded well, and if we as Churches and Sunday Schools shall give to our decendants reason to honor us as we honor those who have gone before, we shall not have lived in vain.

ADDRESS OF REV. DANA W. BIGELOW, D. D.

The Memorial Presbyterian Church, of Utica, send through their pastor most affectionate and thankful greetings to the Sunday School of the First Presbyterian Church, of Utica—their mother Church. From the day when the foundation was laid (1848) for the Sunday School which flourished and became a Church (1868), now known as the Memorial Presbyterian, until now (1916), while some of the early workers in this good cause are still with us, efficient as teachers and church officers, we

have rejoiced that your faith toward Christ and love for His word and work have flowed in channels that have brought to us rich spiritual benefits.

Some of your Sunday School Superintendents have also served in the same office in our School; many of your teachers have helped in the same efficient way; and of your secretaries, one has carried for many years in his records books, and in his heart, the names of your enrollment and of our enrollment. All honor to George L. Curran.

When you were not the *Old Church*, but in the vigor of your early life, in your thirty-second year, you entered upon this near at hand city missionary enterprise, with the purpose and zeal that have been characteristic of your Sunday School and Church from first to last of these one hundred years. The benefit is not for one Church alone. When any Church is truly loyal to Christ, and flourishes under His blessing, its example is an inspiration to others and its good works witness to all men to the truth and excellency of the gospel in its influences upon individuals, young and old, and upon their homes and families and upon the community. Your prayers and offerings and workers have also gone forth to the ends of the earth.

With gratitude for what has been accomplished, with expectation of your unfailing purpose for years to come, in assurance of divine favor and power in Christ our Lord, the "Teacher sent from heaven," we bid you God-speed for a great work to follow this Anniversary.

REMARKS OF REV. LOUIS H. HOLDEN,
Pastor of Reformed Church of Utica.

On this significant occasion I am happy to pay my tribute of congratulation to Dr. Brokaw, my colleague and good friend. It is a rare distinction to be pastor of a Church and School with such a history as you have recorded.

I would also congratulate the First Presbyterian Church. Closest bonds link our sister denominations, and I speak

as one deeply interested in all that concerns the welfare of this Church. My own Church owes a great debt to men and women from your flock who lent us valuable service in the early years. I am delighted to learn from Mr. Cookinham's address that we have been of some service to you, though indirectly—that the sisters of Dr. Bethune, our first pastor, suggested the founding of your school some years before our Church was organized. I rejoice that thus early the value of the First Presbyterian Church of Utica was recognized. From these first beginnings throughout the long century its Christian influence upon our city has been measureless.

In common with all who address you at this time my one thought concerns the value of the Sunday School.

Christianity has taught us the value of youth. Christ loved the little child and assures us that angels watch tenderly over every such budding life. The temple is the child's true home. Samuel and Timothy are but two of many biblical examples testifying to the worth of spiritual training.

Dr. Bachman has spoken to you of the lack of religious instruction in our public schools and of the loss to the child and the community thereby.

I would remind you of the pulpit's handicap as an educational force in that it seeks to address all grades of mind at once. Such mixed audiences, often irregular in their attendance, render systematic bible-training from the pulpit very difficult if not impossible. The Sunday School alone can adequately meet this need.

Systematic bible-study is a need which grows steadily more imperative. In our age of careless theological thinking, of easy transition from church to church and from church to each new cult, we greatly need to know just what we believe and why. We require the equipment that will fortify us intelligently against the "isms" which arise on every hand. Only the best methods of bible-study will thoroughly furnish the man of God. We shall prove ourselves more noble than they of Thessalonica according as we search the scriptures. Bible-lovers in the

pews will encourage more powerful preaching, while benefiting the more themselves from the preached Word. It is the mission of the Sunday School to train such bible-lovers.

To this School with its high mission I bring the greetings of a sister-church. Thus commissioned I feel like the traveling evangelist of primitive days who passed from Church to Church to tell and learn of the progress of the kingdom. Your achievements call forth our praises. In every sign of God's blessing our encouragement and joy are mutual.

Thus my message is one of rejoicing in our common spiritual heritage and in our joint commission as heralds of divine truth. We are entrusted with Christ's priceless gospel; we enjoy the incomparable privilege of membership in his kingdom; we acknowledge the ancient mystic symbol: "Jesus Christ, the Son of God, our Savior." God make us true to our high faith, and the kingdom shall come on earth as in heaven.

REMARKS OF REV. EDWIN F. KEEVER

PASTOR BROKAW AND DEAR FRIENDS:

I count it an honor to be asked to participate in the amenities of this celebration, and I thank you for the honor. The word I bring is one of greeting and congratulation from the Church of the Redeemer and from many other Lutherans in this city. They rejoice with you in the fact that you are closing a century of fruitful labor with such high success. It seems to be the order of the evening to discover relationships. The first that comes to me is the family name which I noticed in the public print. According to your early history, there was an Ostrom family prominent in this Sunday School years ago. That sounds like a Swedish-Lutheran name. Since your first Sunday School was known as a Union School, it seems more than likely that it contained some Swedish-American children. English Lutheran work had not yet been begun in Utica.

Another relation is that our churches stand on the same street. Now you may claim to occupy the better end of the street, but such an assertion is open to dispute. I would remind you that there are some saints to be found at the other end. There are St. Luke's and St. Joseph's Churches to balance your own and Grace Church; and if any doubt still remains, I will add the weighty name of St. Patrick. Almost midway between these two extremes of glory and sanctity, stands the Church of the Redeemer.

Another relation is hardly worth the mention, and you will pardon the personality. The Pastor who brings you these greetings can boast of a Scotch-Irish Presbyterian name.

As my mind runs back in an effort to study the fruits and results of a century of religious work in a Sunday School, one can hardly resist the recognition of the principal force in that work. That force is the voluntary service of the old-fashioned teachers who taught Christian Doctrine and precept Sunday after Sunday throughout the years of the long century. Their apparatus and accessories were by no means so manifold and so scientific as we deem necessary to-day. With no text-book but the Bible and the old Catechism, with no study of psychology except that derived from living contact with their human charges, and with no pay except a sense of satisfaction which rejoices in the Lord's service, in season and out of season, they taught, they visited, and they prayed. They knew little of that technical skill which is coming to be exacted of the modern Sunday School teacher. But with true Christian fidelity they sensed and inculcated the moral force of the Christian religion. The Word of God they imparted as a life-force, and their old-fashioned righteousness was a mighty power in shaping the life and carving the character of the human material before them. The intellectual conception of the Bible changes from time to time; but its moral conception never changes. And that moral conception the teachers of three generations of boys and girls in their Sunday School possessed most unerringly.

To-night, then, as we glance over the past, let us not overlook these day-laborers who were master builders in God's holy work. Let us thank Him that they lived the Christ life. They are now numbered among the stones of the Lord's Temple.

ADDRESS OF REV. E. H. COLEY, D. D.

I am glad to have the opportunity to express my hearty congratulations to the pastor and congregation of the First Presbyterian Church on the completion of one hundred years of efficient and useful work in its Sunday School.

In doing so, it is pleasant to recall the cordial relations which have existed between Dr. Brokaw and myself during the period of the eighteen years he has been in Utica. We have worked in some parts of the same field without a single disturbance of harmony and good will, and my esteem for the high character and consecrated service of your pastor has increased as time has gone on.

It is also a privilege to feel that I have many kind friends in this congregation whose association has been both a profit and pleasure to me.

In considering the good work of your Sunday School it is wise to remember that it has been so well done because pastor and people have worked together for its success.

No pastor, however consecrated and efficient, such as you have the opportunity to work with, can accomplish much in the Sunday School, or any other department of the parish, unless he has the loyal support and assistance of the laity.

It is because you have given such support that your celebration is so satisfactory and your achievements so great.

May I express the hope that the Sunday School will enter on the second century of its life with the same spirit of devoted service which has characterized it in the

past and that it may continue to be a means of bringing many to righteousness.

At the close of the services in the Church, a reception was held in the chapel and parlor. Many old friends greeted each other and recalled bygone days when they were workers together in the Sunday School. And so ended this Centennial Celebration.

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